3.

A SERMON

Preached before the

KING,

UPON THE

Twenty ſeventh of *February*, $16\frac{62}{70}$.

BY Jo: Wilkins.

JOHN Lord Biſhop of CHESTER.

Publiſhed
By his Majeſties ſpecial Command.

LONDON:
Printed by *A. Maxwell*, for SA: GELLIBRAND,
at the Ball in St. *Paul's* Church-yard. 1670.

A SERMON

Preached before the

KING

UPON

The Twenty ſeventh of *February*, 1670:

ECCLES. 12. 13.

Let us hear the concluſion of the whole matter; Fear God, and keep his Commandments: for this is the Whole of man.

THis Book is one of *Solomon's Philoſophical Diſcourſes*, containing ſuch principal Obſervations about *Human Affairs*, as are apt to offer themſelves to the thoughts of every ſerious conſiderate man, eſpecially concern-

ing thoſe things which may more immediately either promote or hinder our *Happineſs*.

This Text is the *Concluſion* which he inferrs upon the whole matter, that which is the moſt natural reſult of all ſuch Debates and Enquiries:

In the former part he had taken into conſideration thoſe ſeveral *ſtates of life*, to which men uſually apply themſelves for *Happineſs*; namely, *Learning* and *Wiſdom*, *Mirth* and *Pleaſures*, *Power* and *Greatneſs*, *Riches* and *Poſſeſſions*: Each of which he doth by great variety of Arguments prove to be vanity and vexation, and altogether inſufficient to the End for which they are deſigned.

Then he takes notice of the ſeveral *Accidents of life*, whether they concern our *Endeavours*, or our *Perſons*.

1. For

1. For our *Endeavours*. The moſt likely Means are not always effectual for the attaining of their End. The utmoſt that Human Councils and Prudence can provide for, is to take care, when they are to contend in a Race, that they be ſwifter than thoſe who run againſt them; or when they are to fight a Battel, that they be ſtronger than thoſe whom they are to encounter. And yet *the race is not always to the ſwift, nor the Battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor favour to men of skill; but time and chance happens to them all.* (i.e.) There is a ſecret Providence which doth over-rule all thoſe worldly events in ſuch a manner, as is not accountable to Human Reaſon. Even amongſt *Secular Buſineſſes*, which we are apt to think moſt within our reach and compaſs, there is nothing ſo much under Chap. 9. 11, 12.

der the power of the wiſeſt Counſels and Endeavours, but that the Providence of God may interpoſe for the diſappointing of it, and render it ineffectual.

And then for thoſe *Accidents* to which our *Perſons* are liable, He obſerves theſe three things:

1. Our obnoxiouſneſs to *Pain* and *Sickneſs*, which he ſtiles by the names of
Ch. 5. 17 *Wrath* and *Sorrow*; under which, when a man lyes languiſhing, none of his Worldly Enjoyments will ſignifie any thing to him; nor will they be able to afford him any ſuch eaſe or help, but that he may be thereby *cut off in the midſt of his days, and then all his thoughts periſh*, or elſe waſte away a great part of his life with much anguiſh and wearineſs; and may ſometimes, perhaps, be driven to that extremity by noiſome and painful Diſeaſes, as to chuſe ſtrang-

ſtrangling and death, rather than life.

2. If it be ſuppoſed, that by the ſtrength and cheerfulneſs of a mans natural temper, he ſhould eſcape theſe, and *live many years, and rejoyce in them all*; yet Ch.11.8 *he muſt remember the days of darkneſs, which ſhall be many.* (i.e.) Thoſe who devote themſelves to continual Mirth and Pleaſure, cannot yet avoid the thought of their *future eſtates*, what ſhall become of them hereafter, when they are to depart out of this World; but that the remembrance of this will be often thruſting into their Minds when ever they are retired and ſerious. And this being to them a dark obſcure condition, concerning their well-being in which, they can have no reaſonable hopes, muſt needs therefore be a great damp and allay to all their other Enjoyments.

3. But in the third place: Suppoſe

a man ſhould be able to avoid *ſickneſs*, and to put the trouble of *theſe thoughts* likewiſe far from him; yet there is ſomewhat elſe which he cannot poſſibly decline, *Old Age* will unavoidably ſteal upon him, with all the in-
C. 12. 3. firmities of it; *when the grinders ſhall be few, and appetite ceaſe; when thoſe who look out of the windows, ſhall be darkned, and the keepers of the houſe ſhall tremble:* when a man ſhall become a burden to himſelf, and to his Friends; when thoſe of his neareſt relation, whom he hath moſt obliged by kindneſs, ſhall think it time for him
C. 12. 5. to depart unto his *long home*, to creep off the Stage, and make room for ſucceeding Generations; and then, after a little Funeral-pomp of the *Mourners going about the ſtreets*, a man ſhall be buried out of the way, and forgotten:
C. 2. 16. *For there is no remembrance of the wiſe,*

more

more than of the fool; seeing that which now is, in the days to come shall be forgotten. Every Generation producing somewhat which seems new and strange, to take up men's talk and wonder, and to drown the memory of former Persons and Actions. And I appeal to any rational man, Whether these are not some of the most material reflections that occurr about Human Affairs.

Now from all these premises put together, he inferrs this Conclusion in the Text, That *to fear God, and keep his Commandments, is the Whole of man.* (i.e.) To be serious in the matter of Religion, and careful about our future states, is that which every considerate man, after all his other disquisitions and experiments, will find to be his greatest interest, that which doth most of all deserve his care and study.

There are these Two parts in the words:

1. A *Description of Religion*, which in the former Clause is said to consist in *fearing God*, and *keeping his Commandments*. An awful apprehension of the Divine Nature, and an obedient submission to His Will.

2. A *Commendation of Religion*, in the latter Clause, *This is the Whole of man.*

It is the second of these only, which I purpose to treat of at this time.

In the handling of which, the first thing to be enquired into, is, What is the true import and meaning of this phrase in the Original: וְזֶה כָּל־הָאָדָם for the right understanding of which, it will be proper to consider the several ways of expressing it in other Translations.

The *Septuagint* and the *Vulgar* do render

render it *verbatim*, *This is All*, or *Every man*. The word *Duty*, which is ſupplied by our Engliſh, being not in the *Original*, or in other *Tranſlations*. *This ought to be the way and courſe of all mankind*, ſo the *Targum*. *This is the courſe to which every man is deſigned*, ſo the *Syriack*. *This will be moſt profitable and advantagious to men*, ſo the *Arabick*. *Hoc eſt totum hominis*, This is *the whole of man*; ſo ſome of our later Interpreters, moſt proper to the ſcope of the place, it being an uſual *Enallage* in the *Hebrew*, *Totius univerſalis*, *pro toto integrante*, All for Whole.

So that according to theſe various Interpretations of the words, they may contain in them a three-fold reference: To the *Eſſence*, the *Happineſs*, the *Buſineſs* of man.

According to which, the ſenſe of them muſt be, That Religion, or the *fear-*

ing

ing of God, and *keeping his Commandments*, is a matter of so great consequence to Human Nature, that

1. The *Essence* or Being of man, may be said to consist in it.

2. The *Happiness* or well-being of man, doth depend upon it.

3. The great *Business* or Duty of man, is to be conversant about it, and to labour after it.

These particulars I shall endeavour to make out by such clear Principles of Reason, attested to by several of the wisest Heathen Writers, as may be enough to satisfie any serious man who is able to understand the reason and consequence of things, and will but attend and consider.

1. I begin with the first: Religion is of so great importance, that the *Essence* of man may be said to consist in it. Mankind may be considered under a two-fold notion: 1. More

1. More *Separately*, and by it ſelf, according to that Principle whereby 'tis conſtituted in ſuch a rank of Creatures.

2. More *Complexly*, as joyned in Society, for which Man ſeems to be naturally deſigned, and without which he could not well ſubſiſt. Now Religion will appear to be Eſſential to him in both theſe reſpects.

1. As conſidered *Separately*, according to thoſe Principles by which he is framed. That which doth conſtitute any thing in its Being, and diſtinguiſh it from all other things, This is that which we call the *Form* or *Eſſence* of a thing. And this, for the Human Nature, doth conſiſt in thoſe very things which are the chief Principles and Foundations of Religion; namely, the *Apprehenſions of a Deity*, and an *Expectation of a future ſtate* after this life: Which no other

other Creature, below Man, doth partake of; and which are common to all Mankind, notwithſtanding the utmoſt endeavours that can be uſed for the ſuppreſſing of them.

As for what is commonly alledged in the behalf of *Reaſon*, it may be obſerved, that in the Actions of many Bruit Creatures, there are diſcernable ſome kind of foot-ſteps, ſome imperfect ſtrictures and degrees of Ratiocination; ſuch a natural Sagacity as bears a near reſemblance to Reaſon. From whence it may follow, that it is not Reaſon in the *general*, which is the Form of Human Nature; But Reaſon as it is *determined* to Actions of Religion, of which we do not find the leaſt ſigns or degrees in Bruits. Man being the only Creature in this viſible World, that is formed with a Capacity of worſhipping and enjoying his Maker. Nor is this

this any new Opinion, but ſuch as ſeveral of the Ancient Writers, *Philoſophers*, *Orators*, *Poets*, have atteſted to, who make this Notion of a Deity, and Adoration of Him, to be the true difference betwixt Man and Beaſt.

Plutarch aſſerts it to be a very improper thing to own ſuch for Men, who do not acknowledg and adore the Deity. And in another place, he affirms Irreligion to be a kind of Stupor, whereby Men are deprived of their Senſes.

So *Tully*: Ex *tot generibus*, *nullum eſt animal*, &c. Amongſt all the living Creatures that are in the World, there is none but Man that hath any notion of a Deity; and amongſt Mankind, there is no Nation ſo wild and barbarous, but pretends to ſome Religion. *De Legi. L 1.*

And in another place, *Quis hunc hominem dixerit*? &c. Why ſhould ſuch a one be accounted a Man, who, by what he ſees in the World, is not convinced of a Deity, and a Providence, and of that adoration he owes to it? Of the ſame ſenſe is that of the *Satyriſt*, who ſpeaking of Religion, ſays this of it:

Juvenal. Sect. 15.

——*Separat hæc nos*
A grege Brutorum, atq; ideo venerabile ſoli
Sortiti ingenium divinorumq; capaces.

'Tis this (ſaith he) that doth diſtinguiſh us from Brute Creatures, That we have Souls capable of Divine Impreſſions.

So that, by what hath been ſaid, it ſhould appear, that the Definition of Man may be rendered as well by the Difference of *Religioſum*, as *Rationale*.

As

As for that Inconvenience which ſome may object, That Atheiſtical and Prophane perſons will be hereby excluded: Why ſo they are by the other Difference likewiſe; ſuch perſons having no juſt pretence to *Reaſon*, who renounce *Religion:* and it were well, if they might not only be *reckoned* amongſt Beaſts (as they are by the *Pſalmiſt*, where he ſtiles them *Brutiſh*), but *driven* out amongſt them likewiſe, and baniſhed from all Human Society, as being publike Peſts, and Miſchiefs of Mankind, ſuch as would debaſe the Nobility of our Natures, to the condition of Brute Creatures, and therefore are fit only to live amongſt them. Which brings me to the

2d Conſideration of Man as a *Sociable* Creature. Religion is *eſſential* to him in this reſpect alſo, as being the ſureſt Bond to tye men up to thoſe

reſpective duties towards one another, without which Government and Society could not ſubſiſt.

There is a remarkable paſſage in *Plutarch* to this purpoſe, where he ſtiles Religion, the *Cement of all Communities, and the chief Baſis of all Legiſlative Power.* And in another place he ſays, That 'tis much more eaſie to build a City in the open air, without any ground to found it upon, than to eſtabliſh a Government without Religion. *A City* (ſaith he) *may make ſome ſhift to ſubſiſt without Walls, Schools, Theaters, Houſes; nay, without Money, but not without Religon.*

Againſt *Colotes.*

If it were not for this notion of a Deity, and thoſe natural impreſſions which we have concerning Juſtice and Probity, ſo neceſſary for the conſervation of Human Society; inſtead of thoſe well-ordered Governments and Cities

Cities which are now in the World, Mankind must have lived either wild and solitary in Caves and Dens, like Savage Beasts; or else in Troops of Robbers, subsisting upon the spoile and rapine of such as were weaker than themselves.

Pietate sublata, fides etiam, & Societas humani generis, & una excellentissima virtus Justitia tollitur, saith *Tully*. Take but away the awe of Religion, and all that Fidelity and Justice, so necessary for the keeping up of Human Society, must perish with it. Nat. Deo. L. 1.

'Tis this fear of a Deity, and the sense of our obligation to Him, that is the only effectual means to restrain Men within the bounds of Duty. And were this wholly extinguished, there would follow such wild Disorders and Extravagancies amongst men, as would not leave so much as the face or least shadow.

ſhadow of Virtue or Honeſty in the World: There being no kind of Vice which men would not abandon themſelves unto, conſidering the impetuouſneſs of their own natural appetites, and the power of external temptations, were this reſtraint from Religion once removed or aboliſhed.

The two chief Oppoſites to Religion, are *Prophaneſs* and *Superſtition*. Both which, are prejudicial to Civil Government: The one by *deſtroying* Conſcience, the ſtrongeſt obligation to Political Duties: The other by *perverting* and abuſing it; introducing in the ſtead of it, a new *Primum Mobile*, which raviſheth the Spheres of Government, and puts them into a preternatural courſe, as a Noble Author hath elegantly expreſſed it.

Ld *Bacon* Eſſays.

The two grand Relations that concern Society, are *Government* and *Subjection*.

jection. And Irreligion doth indiſpoſe men for both theſe.

1. For *Government.* Without Religion, Magiſtrates will loſe that Courage and Confidence belonging to their ſtations, which they cannot ſo well exert in puniſhing the offences of others, when they are guilty of the ſame or the like themſelves. *Thoſe that ſit on the Throne of Judgment, ſhould be able to ſcatter away evil with their eyes*, as *Solomon* ſpeaks, *Prov.* 20. 8. By their very preſence and look, to ſtrike an awe upon offenders. Which will not be ſo eaſily done, if they ſhould lye under the ſame guilt themſelves. *Sine Bonitate nulla Majeſtas*, ſaith *Seneca*: The very nature of Majeſty doth denote *Goodneſs* as well as *Power*. And without this, Governours may eaſily loſe that *Reverence* which is due to them from others, and conſequently that

that *Authority* which they ought to have over them. When they ceaſe to be Gods in reſpect of their *Goodneſs*, they may diminiſh in their *Power*. And though they ſhould be able to keep men under as to their Bodies and Eſtates, yet will they decline as to that awful love and reverence whereby they ſhould ſway over the Hearts and Affections of men.

Cap. 11. The Philoſopher in the fift Book of his Politicks, doth lay it down as a rule for Magiſtrates, That they muſt be careful to give publike teſtimonies of their being religious and devout; for which he gives this double reaſon: Becauſe the people will be leſs ſubject to entertain any jealouſie or ſuſpition of *ſuffering injury* from ſuch whom they believe to be religious. And withall, they will be leſs ſubject to *attempt the Doing of injury* againſt ſuch; as knowing, that

that good Magiſtrates are after a more eſpecial manner under the Divine Favour and Protection, having God to fight with them, and for them.

2. The want of Religion will indiſpoſe men for the condition of *Subjects*, and render them looſe and unſtable in thoſe duties of obedience and ſubmiſſion required to that ſtate. How can it be expected from that man who dares affront and deſpiſe God Himſelf, that he ſhould have any hearty reverence for His Deputies and Vicegerents? Thoſe who are deſtitute of Religion and Conſcience, as they are not to be truſted in any *ordinary private* duty towards thoſe with whom they converſe, much leſs can they be uſeful in any ſuch *extraordinary* Action, whereby the *publike* welfare is to be promoted. Where there are no ſeeds of Piety and Virtue, there can be no-

thing of Honour or Magnanimity.

He that is ſubject only upon the account of *Wrath*, and the *power of the Sword which is over him*, will be no longer ſo, when he hath an opportunity of eſcaping or reſiſting that Power. Nor is there any poſſible way to ſecure men in their quiet ſubjection and obedience, but by their being obliged *for Conſcience ſake*. And therefore ſuch kind of perſons, as by their open prophaneſs and contempt of Religion, do endeavour to deſtroy Conſcience from amongſt men, may juſtly be eſteemed as the worſt kind of Seditious Perſons, and moſt pernicious to Civil Government.

Whatever Diſputes have been raiſed concerning the lawfulneſs of puniſhing men for their diſſenting Conſciences in matters of Religion; yet never any man queſtioned the lawfulneſs of puniſh-

puniſhing men for their prophaneſs and contempt of all Religion. Such men as renounce Conſcience, cannot pretend that they ſuffer for it. And certainly this Vice doth upon many accounts deſerve the greateſt ſeverity of Laws, as being *in its own nature* deſtructive of the very Principles of Government, and the Peace of all Human Societies: Beſides the Miſchiefs *conſequent* upon it from Divine Vengeance.

So that upon all theſe accounts, there is juſt reaſon to inferr the truth of this Propoſition, That Religion is *totum hominis* in this firſt ſenſe, as it referrs to the *Eſſence* of Man conſidered either *Separately*, or as a Member of *Society*.

2. 'Tis ſo likewiſe with reſpect to the *Happineſs* and well-being of Man. That is properly ſaid to be the chief End or Happineſs of a thing, which doth raiſe its nature to the utmoſt per-

fection, of which it is capable according to its rank and kind. So the chief good belonging to a Vegetable or *Plant*, is to grow up to a ſtate of maturity, to continue to its natural period, and to propagate its Kind, which is the utmoſt perfection that kind of Being is capable of. And whereas *Senſitive* Creatures, beſides thoſe things which are common to them with *Plants*, have likewiſe ſuch faculties, whereby they are able to apprehend external objects, and to receive pain or pleaſure from them: Therefore the Happineſs proper to them, muſt conſiſt in the Perfection of theſe Faculties, namely, in ſenſible pleaſures, the enjoying of ſuch things as may be grateful to their ſences. But now *Mankind*, (if we will allow it to be a diſtinct rank of Creatures ſuperior to Brutes) being endowed with ſuch Faculties, whereby 'tis made capable

of

of Apprehending a Deity, and of expecting a future ſtate after this life; It will hence follow, That the proper happineſs of man muſt conſiſt in the perfecting of this Faculty; namely, in ſuch a ſtate as may reconcile him to the Divine Favour, and afford him the beſt aſſurance of a bleſſed Immortality hereafter. Which nothing elſe but Religion can ſo much as pretend to. And that this is moſt agreeable to Natural Light, may appear, from the Teſtimonies of ſeveral of the wiſeſt Heathens, *Pythagoras*, *Plato*, *Epictetus*, &c. who aſſert a Man's Happineſs, or chief End, to conſiſt in a likeneſs or reſemblance to the Divine Nature, In following of God, Endeavouring to imitate Him whom we worſhip; which are but ſeveral deſcriptions of Religion.

'Tis true indeed, the nature of *Man*, by reaſon of thoſe other Capacities, com-

common to him with *Plants* and *Brutes*, may ſtand in need of ſeveral other things, to render his condition pleaſant and comfortable in this World, as *Health*, *Riches*, *Reputation*, *Safety*, &c. Now herein is the great advantage of Religion, that beſides the principal work which it doth for us, in ſecuring our future Eſtates in the other World; It is likewiſe the moſt effectual means to promote our happineſs in this World; and that not only *Morally*, upon account of that Reward which Virtuous Actions do entitle a man unto from a juſt and a wiſe Providence: But *Naturally* alſo, by reaſon of that Phyſical efficacy, which the Duties of Religion have in procuring for us each of thoſe things, wherein our Temporal Happineſs doth conſiſt; in promoting the welfare not only of *particular* perſons, but of *publike* Communities, of Mankind

kind in general, and of the whole *Universe*. Insomuch, that if we could suppose our selves in a capacity of capitulating with God, concerning the Terms upon which we would submit to his Government, and to chuse the Laws we would be bound to observe, It were not possible for us, to make any Proposals, which upon all accounts should be more advantagious to our own Interests, than those very Conditions, to which we are obliged by the rules of Religion and Virtue. And herein doth the reasonableness of Religion, and the Beauty, and Wisdom of Providence most eminently appear towards Mankind, in governing us by such Laws as do most apparently tend to the perfecting of our Natures, and in making that only to be our *Duty*, which is our *Interest*.

3. Religion is *Totum hominis*, with respect to the chief *Business* and *Duty* of

of Man, that which he ought to be moſt intent upon, and converſant about, as to his Employment in this World. That *General* calling to which every man of what rank or quality ſoever is to be engaged. Men are diſtributed under other *particular* callings, according as their Education, Abilities, Friends, and ſeveral Opportunities, do diſpoſe of them. But the obligation of Religion, being of univerſal concernment, doth extend to all and every particular, there being none exempted from it. *Hoc eſt omnis homo*, Every man is concerned in it. And it is *Totum hominis* likewiſe; 'Tis his calling, the chief buſineſs about which he is to be employed.

I do not ſay, that a man's thoughts are always to be taken up about the immediate Acts of Religion, any more than a Traveller is always to have his mind

mind actually fixed upon the thought of his journey's end. This would be inconsistent with the infirmity of our natures, and the necessity of our conditions in this World. But yet, as he that is upon a journey, doth so order all his *Particular* Motions, as may be most conducible to his *General* End; so should men *habitually*, though they cannot *actually*, in every affair have respect to their chief End, so as to observe all the duties of Religion, and never to allow themselves in any thing against the rules of it. And he that hath this care continually upon his mind, (though he be but a Secular person) may properly be said to make Religion his *Business*.

The Wise man, in the beginning of this Book, had proposed it as his grand Query to be discussed, to find out *what* Ch. 2. 3. *was that good for the sons of men, which they should do under the Heavens, all the*

days of their lives. (i.e.) What was the chief employment or buſineſs, which they ſhould apply themſelves to in this World. And here in the Text he aſſerts it to be the buſineſs of Religion, *Fearing God, and keeping his Commandments:* Suitable to that Precept of *Moſes*, Deut. 10. 12. *And now, O Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to ſerve the Lord thy God, and keep his Commandments:* And the *Practiſe* of St. *Paul*, who made this his daily *exerciſe*, *to keep his Conſcience void of offence, both towards God, and towards men.*

To the Reaſonableneſs of this, ſeveral of the wiſeſt Heathens have atteſted. That's a remarkable paſſage in *Ariſtotle* to this purpoſe, where he ſtates that to be the moſt deſirable proportion of all Worldly Felicities and Enjoyments,

Moral. 1. ad Eudem in fine.

joyments, which is moſt conſiſtent with men's devoting themſelves to the buſineſs of Religion: And that to be either too much or too little of Wealth, or Honour, or Power, &c. whereby men are hindred in their meditating upon God, or their worſhipping of him.

So *Epictetus*, diſcourſing concerning the work and buſineſs he was deſigned to, hath this paſſage: If I had been made a Nightingale or a Swan, I ſhould have employed the time of my life in ſuch a way as is ſuitable to the conditions of thoſe Creatures: But being made a Man, capable of ſerving and worſhipping that God from whom I had my Being, 'tis but reaſon that I ſhould apply my ſelf to this, as being my proper work and buſineſs: τοῦτο μοῦ τὸ ἔργον ἐστι. And therefore hereunto will I devote my ſelf, as being the chief Employment to which I am deſigned. *Diſſert.* 1. 6.

Lib. 8. Sect. 19. So *Antoninus:* Every thing (ſaith he) is deſigned for ſome kind of work. Beaſts and Plants, the Sun and Starrs, σὺ ἐν πρὸς τί, And what do you conceive your buſineſs to be? Senſual pleaſures? Bethink your ſelf a little better, whether this be ſuitable to the nobility of your nature, and thoſe excellent faculties with which you are endowed?

Men uſually apply themſelves to that as their chief buſineſs, which may quit coſt and be worth their labour, by which their Intereſt is moſt promoted. And there is nothing can be more reaſonable, than for that to be the chief buſineſs of a man's life, which is the chief end of his Being. Which is the third thing I propoſed to ſpeak to.

I crave leave to mention two Inferences very briefly by way of Application, and I have done.

If this be ſo, that Religion is of ſo great

great Importance, that it may be ſtiled the *Whole of man*, with reference to all thoſe things that are of greateſt moment, The *Eſſence*, the *Happineſs*, the *Buſineſs* of Man:

1. What Monſters of Folly, and Madneſs, and Contradiction, muſt thoſe men be, who do upon this account put a greater value upon themſelves, as being more learned, and wiſe, and better than others, becauſe they can contemn and deſpiſe Religion? Certainly, by all the Laws of God and Men, ſuch Miſcreants ought to be rendered moſt vile and contemptible themſelves. Their Diſcourſes ought not to be liſtned unto without nauſeouſneſs and deteſtation. Their Perſons ſhould be uſed as the Lepers were under the Law, whoſe company every one was obliged to avoid, as being unclean infectious perſons. And perhaps this might be one good

good way, if not of Curing themſelves, yet of hindring their Miſchiefs upon others, when they ſhould find themſelves abhorred and abandoned by all ſober men.

2. How dear ſhould the Concernments of Religion be to every one of us. How ſerious ſhould we be in the Profeſſion and Practiſe of it our ſelves. How zealous in promoting the Honour and the Power of it amongſt others. The things of this World are full of uncertainty, and of ſhort continuance. *When a few days are paſt, we muſt all of us go to the place whence we ſhall not return.* And when we come to dye, nothing then will be of any advantage to us, but Religion, *The teſtimony of our Conſciences, that in ſimplicity and godly ſincerity, we have had our Converſation in this world.* Upon which we may confidently expect, that *there is laid up for*

for us a Crown of Righteouſneſs, which the Lord the Righteous Judg, will give unto us at the day of his Appearance; when He ſhall come to *bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

FINIS.